

NEURO-LINGUISTIC PROGRAMMING (NLP) REPRESENTATIONAL SYSTEMS VERSES IN THE HOLY QURAN

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ABSTRACT

NLP stands for Neuro Linguistic Programming and has its origins in therapy and is now applied in many areas such as education, health, sports, and business to identify and promote human excellence. The modalities or representational systems (rep systems) in NLP are Visual, Auditory and Kinesthetic (referred to as VAK), and they are the primary ways to represent, code, store and give meaning or language (linguistic) to experiences. Neuro refers to the nervous system including the brain and the five senses. Linguistic is the verbal and non-verbal languages with which we communicate, while Programming is the ability to structure our neurological and linguistic systems to achieve desired results. NLP was discovered based on the works of successful therapeutic experts and their strategies were modelled in the forms of NLP patterns for others to emulate and achieve the same results. This article discusses related NLP representational systems based verses in the Holy Quran prescribed in English through the translation by Abdullah Yusuf Ali, and demonstrates the application of NLP Submodalities to recode experiences for useful changes and NLP Strategy to achieve a specific outcome.

Field of Research: NLP, Quran, VAK, patterns, human excellence, communication, Submodality, Strategy.

1. Introduction

There are many verses in the Quran that relate to Neuro Linguistic Programming (NLP) which is a communication technology (linguistics) formed from the mind (neuro) to produce the desired change (programming). NLP serves as a tool that will change the thinking and actions and thus have a positive impact on communication.

The basic premise of NLP is that the words we use reflect an inner, subconscious perception of our problems. If these words and perceptions are inaccurate, they will create an underlying problem as long as we continue to use and to think them. Our attitudes are, in a sense, a self-fulfilling prophecy.

*Then seest thou such a one as takes as his god his **own vain desire**? Allah has, knowing (him as such), left him astray, and sealed his **hearing** and his **heart** (and understanding),*

and put a cover on his sight. Who, then, will guide him after Allah (has withdrawn Guidance)? Will ye not then receive admonition? (Al-Jaathiyah 45:23)

NLP will help us remodel our thoughts and mental associations in order to fix our preconceived notions. These preconceived notions may be keeping us from achieving the success we deserve. NLP will help us get out of these unhealthy traits and replace them with positive thoughts, and patterns that promote wellness.

O men! Here is a parable set forth! listen to it! Those on whom, besides Allah, ye call, cannot create (even) a fly, if they all met together for the purpose! and if the fly should snatch away anything from them, they would have no power to release it from the fly. Feeble are those who petition and those whom they petition! (Al-Hajj 22:73)

Allah has revealed (from time to time) the most beautiful Message in the form of a Book, consistent with itself, (yet) repeating (its teaching in various aspects): the skins of those who fear their Lord tremble thereat; then their skins and their hearts do soften to the celebration of Allah's praises. Such is the guidance of Allah. He guides therewith whom He pleases, but such as Allah leaves to stray, can have none to guide. (Az-Zumar 39:23)

NLP enables us to understand our own map of reality, and for us to make changes to it in order to obtain the life experiences we want. NLP provides us "maps" used by other people. We learn how others have responded to a particular situation we are facing. We see the differences in the approaches and in the outcomes. Based on it, we may voluntarily make changes to our own behavior. We step out of our own map and step into the other's. When this happens, the rewards are many. We experience a deep connection to the successful person.

Without doubt, among men, the nearest of kin to Abraham, are those who follow him, as are also this Messenger and those who believe: And Allah is the Protector of those who have faith. (A-li'Imraan 3:68)

And this is a Book which We have revealed as a blessing: so follow it and be righteous, that ye may receive mercy: (Al-An'aam 6:155)

Or lest ye should say: "If the Book had only been sent down to us, we should have followed its guidance better than they." Now then hath come unto you a clear (sign) from your Lord,- and a guide and a mercy: then who could do more wrong than one who rejecteth Allah's signs, and turneth away therefrom? In good time shall We requite those who turn away from Our signs, with a dreadful penalty, for their turning away. (Al-An'aam 6:157)

Satan utters grandiose words to deceive people. It is expressed as follows in the Quran:

Likewise did We make for every Messenger an enemy,- evil ones among men and jinns, inspiring each other with flowery discourses by way of deception. If thy Lord had so planned, they would not have done it: so leave them and their inventions alone. (Al-An'aam 6:112)

Is it possible to filter the deceptions by the evil ones? According to one of NLP presuppositions, the resources an individual needs in order to effect a change are already within them. There is no such thing as failure - only feedback. Achieving a less-than-desired outcome is still

an achievement. The only way we can fail is to admit defeat and do nothing. NLP is all about increasing choice which in turn gives us more flexibility in our behavior, and do not simply follow the things that we do not have the knowledge.

And those who followed would say: "If only We had one more chance, We would clear ourselves of them, as they have cleared themselves of us." Thus will Allah show them (The fruits of) their deeds as (nothing but) regrets. Nor will there be a way for them out of the Fire. (Al-Baqarah 2:167)

2. Research Literature

The title 'NLP' reflects the principle that a person is a whole mind–body system, with consistent, patterned connections between neurological processes ('neuro'), language ('linguistic') and learned behavioural strategies ('programming'), Dilts et al. (1980). NLP was developed originally as a methodology called 'modelling', [Dilts (1998a), Gordon and Dawes (2005)], which is intended to make human capabilities available for others to learn. Modelling has been used to identify cognitive strategies that lie behind capabilities such as motivating oneself, negotiating, spelling, Dilts et al. (1980).

NLP emphasises the potential for self-determination, Bandler and Andreas (1985) through overcoming learnt self-limitation. Its motives were described, on the book jacket of Bandler and Grinder (1975), as 'sharing the resources of all those who are involved in finding ways to help people have better, fuller and richer lives'. NLP challenges the assumption that personal change necessarily involves long-term therapy and is only possible with insight into the past, Bandler and Grinder (1979). It embodies a discourse of self-improvement and, like the emergent field of positive psychology (Linley, Joseph, Harrington, & Wood, 2006), emphasises well-being.

Khuja et al. (2016) investigated the relation of NLP awareness and practices, and individual work performance (IWP) of Lithuanian postgraduate students. Based on the findings, six NLP tools were recommended to Lithuanian companies and companies operating in Lithuania in order to provide their staff with the necessary NLP courses/trainings. These tools are NLP presuppositions, rapport building, modeling, framing, the Hierarchy of Neurological levels Model and representational systems. Sharif and Abdul Aziz (2015) used Neuro-Linguistic Programming (NLP) as the intervention to increase the motivation of at-risk students in the prison. There were three main interventions used in this study namely Progressive Relaxation Technique, Discover Your True Values Technique and Circle of Excellence Technique. The study showed that application of NLP techniques increased the motivation of high risk students.

Purohit and Kantiya (2015) analyzed the feedback questionnaire of 530 participants who had undergone NLP training course and the participants agreed that NLP training could really act as a catalyst and as a tool for positive transformation and rapport building, increasing efficiency of an individual, managing thoughts, moods, and behavior and for overcoming depression. NLP could also be used for changing perception and broaden thinking horizon. NLP could also be used in goal setting and defining life purpose. The feedback also stated that NLP might help in decision making and conflict management.

Maurice Bucalle (1920-1998) became the most influential figure with his inspiring book titled "The Bible, The Quran and Science." Subsequently, his book animated the art of Quran and science and encouraged hundreds of Muslim scholars like Abdul Majeed Al- Zindani, Harun Yahya, and Zaglul Al-Nejjar to work on this topic. Although most Muslims read the Quran, they in fact do not understand and appreciate the verses of the Quran that are being read. According to Suraya Abu Hassan in Sani Kamaruzaman (2011), the ignorance of some Muslims who do not understand the meaning behind the verses of the Quran, diminishes the purpose of the Quran which is to lead men to the right Path.

Representational systems in NLP refer to sounds, feelings, tastes, pictures and smells we perceive through our five senses. Nevertheless, NLP concentrates on three main representational systems that are Visual (which refers to pictures, images, etc.), Auditory (which refers to sound, voice, etc.) and Kinesthetic (which refers to feeling, emotion, etc.), Brown-VanHoozer (1999). In addition, Fan and Jun (2010) shed light on how these representational systems are expressed through language. When people have a certain preferred representational systems, their preference is reflected on the language or phrases they use. For instance, visual people may say, "I like the look of that" or "The future is looking brighter". Auditory people might say, "I do not trust their offer, it sounds like a trap" or "I am all ears". Kinesthetic people might say, "Nothing beats the taste of success" or "It feels good".

The aim of the article is to identify verses in the Holy Quran that are related to NLP representational systems.

3. Quran Verses related to NLP Representational Systems

NLP Representational systems are the systems that we use to internally code and store the data that we take in through the sense of seeing (Visual), hearing (Auditory), and feeling (Kinesthetic). There are many verses in the Holy Quran that are directly related to NLP Representational Systems representing Visual (eyes, blind, see, sight), Auditory (ears, hear, deaf) and Kinesthetic (heart, feeling, skin), as listed below:

- *Allah hath set a seal on their **hearts** and on their **hearing**, and on their **eyes** is a veil; great is the penalty they (incur). (Al-Baqarah 2:7)*
- *The parable of those who reject Faith is as if one were to shout like a goat-herd, to things that listen to nothing but calls and cries: **Deaf, dumb, and blind**, they are void of wisdom. (Al-Baqarah 2:171)*
- *They thought there would be no trial (or punishment); so they became **blind** and **deaf**; yet Allah (in mercy) turned to them; yet again many of them became **blind** and **deaf**. But Allah **sees** well all that they do. (Al-Maaidah 5:71)*
- *Of them there are some who (pretend to) **listen** to thee; but We have thrown veils on their **hearts**, So they understand it not, and **deafness** in their ears; if they **saw** every one of the signs, not they will believe in them; in so much that when they come to thee, they (but) dispute with thee; the Unbelievers say: "These are nothing but tales of the ancients." (Al-An'aam 6:25).*

- *Say: "Think ye, if Allah took away your **hearing** and your **sight**, and sealed up your **hearts**, who - a god other than Allah - could restore them to you?" See how We explain the signs by various (symbols); yet they turn aside. (Al-An'aam 6:46).*
- *Many are the Jinns and men we have made for Hell: They have **hearts** wherewith they understand not, eyes wherewith they **see** not, and ears wherewith they **hear** not. They are like cattle,- nay more misguided: for they are heedless (of warning). (Al-A'raaf 7:179).*
- *Those are they whose **hearts**, **ears**, and **eyes** Allah has sealed up, and they take no heed. (Al-Nahl 16:108).*
- *Then seest thou such a one as takes as his god his own vain desire? Allah has, knowing (him as such), left him astray, and sealed his **hearing** and his **heart** (and understanding), and put a cover on his **sight**. Who, then, will guide him after Allah (has withdrawn Guidance)? Will ye not then receive admonition? (Al-Jaathiyah 45:23).*
- *And We had firmly established them in a (prosperity and) power which We have not given to you (ye Quraish!) and We had endowed them with (faculties of) **hearing**, **seeing**, **heart** and intellect: but of no profit to them were their (faculties of) **hearing**, **sight**, and **heart** and intellect, when they went on rejecting the Signs of Allah, and they were (completely) encircled by that which they used to mock at! (Al-Ahqaaf 46:26).*

Our five senses, (Visual, Auditory, Kinesthetic, Olfactory and Gustatory), are there for a very good reason - they provide exquisite feedback to allow you to gauge if your actions are producing useful results - or not, and we need learn how to use them well (See in: <http://kimbull.co.uk/2009/12/nlp-and-coaching-understanding-vak-language-part-1/>).

Behold! in the creation of the heavens and the earth, and the alternation of night and day,- there are indeed Signs for men of understanding,- (A-li'Imraan 3:190)

So leave them to plunge in vain talk and play about, until they encounter that Day of theirs which they have been promised!- (Al-Ma'aarij 70:42)

The verses in the Holy Quran describe the representational systems as ways to give thanks to Allah, and in order for us to learn and seek the right Path. The act of hearing, seeing and feeling in the heart will be enquired on the Day of Reckoning and they would testify against us.

Table 1 : The purpose of hearing, seeing and feeling in the Holy Quran

Purpose	Verses in the Holy Quran
Give thanks	<p><i>It is He Who brought you forth from the wombs of your mothers when ye knew nothing; and He gave you hearing and sight and intelligence and affections: that ye may give thanks (to Allah). (Al-Nahl 16:78).</i></p> <p><i>It is He Who has created for you (the faculties of) hearing, sight, feeling and understanding: little thanks it is ye give! (Al-Mu'minuun 23:78).</i></p> <p><i>But He fashioned him in due proportion, and breathed into him something of His spirit. And He gave you (the faculties of) hearing and sight and feeling</i></p>

	<p><i>(and understanding): little thanks do ye give! (As-Sajdah 32:9).</i></p> <p><i>Say: "It is He Who has created you (and made you grow), and made for you the faculties of hearing, seeing, feeling and understanding: little thanks it is ye give. (Al-Mulk 67:23).</i></p>
Enquired / bear witness	<p><i>And pursue not that of which thou hast no knowledge; for every act of hearing, or of seeing or of (feeling in) the heart will be enquired into (on the Day of Reckoning). (Al-Israa' 17:36).</i></p> <p><i>At length, when they reach the (Fire), their hearing, their sight, and their skins will bear witness against them, as to (all) their deeds. (Fussilat 41:20).</i></p> <p><i>"Ye did not seek to hide yourselves, lest your hearing, your sight, and your skins should bear witness against you! But ye did think that Allah knew not many of the things that ye used to do! (Fussilat 41:22).</i></p>
Learn/understand	<p><i>Do they not travel through the land, so that their hearts (and minds) may thus learn wisdom and their ears may thus learn to hear? Truly it is not their eyes that are blind, but their hearts which are in their breasts. (Al-Hajj 22:46)</i></p> <p><i>Many are the Jinns and men we have made for Hell: They have hearts wherewith they understand not, eyes wherewith they see not, and ears wherewith they hear not. They are like cattle,- nay more misguided: for they are heedless (of warning). (Al-A'raaf 7:179).</i></p>
Test / try	<p><i>Verily We created Man from a drop of mingled sperm, in order to try him: So We gave him (the gifts), of Hearing and Sight. (Al-Insaan 76:2)</i></p>

4. NLP Submodalities

Submodalities in NLP are fine distinctions or the subsets of the Modalities (Visual, Auditory, Kinesthetic) that are part of each representational system that encode and give meaning to our experiences, Horton (2006). They help us remember what we have seen, heard, felt, smelt and tasted both externally and imagined. For instance, we are more likely to remember a large bright picture than a small dull one. Changing a submodality can give us control over our internal experience. They are one of the ways to add flexibility to our thinking. When we change the coding in our thinking, we are changing the meaning. When the meaning changes, our State changes. When our state changes our responses change. Our state determines our behavior. When we do different things, we can change our reality and our personal world. (See in: <http://nlp-mentor.com/submodalities/>).

Table 2a: Visual (V) Submodalities

Submodality	Examples of Verses in the Holy Quran
color/black and white	<i>On the Day when some faces will be (lit up with) white, and some faces will be (in the gloom of) black: To those whose faces will be black, (will be said): "Did ye reject Faith after accepting it? Taste then the penalty for rejecting Faith." (A-li'Imraan 3:106)</i>
Brightness	<i>Thou wilt recognise in their faces the beaming brightness of Bliss. (Al-Mutaffi'in 83:24)</i>
Size	<i>Then We told Moses by inspiration: "Strike the sea with thy rod." So it divided, and each separate part became like the huge, firm mass of a mountain. (Asy-Syu'araa' 26:63)</i>
Shape	<i>It is Allah Who has made for you the earth as a resting place, and the sky as a canopy, and has given you shape- and made your shapes beautiful, - and has provided for you Sustenance, of things pure and good;- such is Allah your Lord. So Glory to Allah, the Lord of the Worlds! (Ghaafir 40:64)</i>
Location	<i>It was We Who created man, and We know what dark suggestions his soul makes to him: for We are nearer to him than (his) jugular vein. (Qaaf 50:16)</i>
Distance	<i>Allah forgiveth not (The sin of) joining other gods with Him; but He forgiveth whom He pleaseth other sins than this: one who joins other gods with Allah, Hath strayed far, far away (from the right). (An-Nisaa' 4:116)</i>
Contrast	<i>Verily, in the alternation of the night and the day, and in all that Allah hath created, in the heavens and the earth, are signs for those who fear Him. (Yunus 10:6)</i>
Focus	<i>(It will be said:) "Thou wast heedless of this; now have We removed thy veil, and sharp is thy sight this Day!" (Qaaf 50:22)</i>
Clarity	<i>They said: "Beseech on our behalf Thy Lord to make plain to us Her colour." He said: "He says: A fawn-coloured heifer, pure and rich in tone, the admiration of beholders!" (Al-Baqarah 2:69)</i>
Movement	<i>He said, "Nay, throw ye first!" Then behold their ropes and their rods-so it seemed to him on account of their magic - began to be in lively motion! (Taha 20:66)</i>
speed	<i>Behold! Abraham said: "My Lord! Show me how Thou givest life to the dead." He said: "Dost thou not then believe?" He said: "Yea! but to satisfy My own undertaking." He said: "Take four birds; Tame them to turn to thee; put a portion of them on every hill and call to them: They will come</i>

	<i>to thee (Flying) with speed. Then know that Allah is Exalted in Power, Wise." (Al-Baqarah 2:260)</i>
three-dimensional/flat	<i>Being true in faith to Allah, and never assigning partners to Him: if anyone assigns partners to Allah, is as if he had fallen from heaven and been snatched up by birds, or the wind had swooped (like a bird on its prey) and thrown him into a far- distant place. (Al-Hajj 22:31)</i>
Perspective	<i>Or (the Unbelievers' state) is like the depths of darkness in a vast deep ocean, overwhelmed with billow topped by billow, topped by (dark) clouds: depths of darkness, one above another: if a man stretches out his hands, he can hardly see it! for any to whom Allah giveth not light, there is no light! (An-Nuur 24:40)</i>
associated/ disassociated	<i>Associated: And those who followed would say: "If only We had one more chance, We would clear ourselves of them, as they have cleared themselves of us." Thus will Allah show them (The fruits of) their deeds as (nothing but) regrets. Nor will there be a way for them out of the Fire. (Al-Baqarah 2:167)</i> <i>Disassociated: Now with him there came into the prison two young men. Said one of them: "I see myself (in a dream) pressing wine." said the other: "I see myself (in a dream) carrying bread on my head, and birds are eating, thereof." "Tell us" (they said) "The truth and meaning thereof: for we see thou art one that doth good (to all)." (Yusuf 12:36)</i>
framed/panoramic	<i>We do relate unto thee the most beautiful of stories, in that We reveal to thee this (portion of the) Qur'an: before this, thou too was among those who knew it not. (Yusuf 12:3)</i>
Orientation	<i>On that Day will they follow the Caller (straight): no crookedness (can they show) him: all sounds shall humble themselves in the Presence of ((Allah)) Most Gracious: nothing shalt thou hear but the tramp of their feet (as they march). (Taha 20:108)</i>
Density	<i>"Yet when the Devotee of Allah stands forth to invoke Him, they just make round him a dense crowd." (Al-Jinn 72:19)</i>
Transparency	<i>In whatever business thou mayest be, and whatever portion thou mayest be reciting from the Qur'an,- and whatever deed ye (mankind) may be doing,- We are witnesses thereof when ye are deeply engrossed therein. Nor is hidden from thy Lord (so much as) the weight of an atom on the earth or in heaven. And not the least and not the greatest of these things but are recorded in a clear record. (Yunus 10:61)</i>

Table 2b: Auditory (A) Submodalities

Submodality	Examples of Verses in the Holy Quran
Pitch	<i>O ye who believe! Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk, as ye may speak aloud to one another, lest your deeds become vain and ye perceive not. (Al-Hujuraat 49:2)</i>
Tempo	<i>"And be moderate in thy pace, and lower thy voice; for the harshest of sounds without doubt is the braying of the ass." (Luqman 31:19)</i>
Volume	<i>And do thou (O reader!) Bring thy Lord to remembrance in thy (very) soul, with humility and in reverence, without loudness in words, in the mornings and evenings; and be not thou of those who are unheedful. (Al-A'raaf 7:205)</i>
Rhythm	<i>Or a little more; and recite the Qur'an in slow, measured rhythmic tones. (Al-Muzzammil 73:4)</i>
Timbre	<i>"Lead to destruction those whom thou canst among them, with thy (seductive) voice; make assaults on them with thy cavalry and thy infantry; mutually share with them wealth and children; and make promises to them." But Satan promises them nothing but deceit. (Al-Israa' 17:64)</i>
Duration	<i>So warn mankind of the Day when the Wrath will reach them: then will the wrong-doers say: "Our Lord! respite us (if only) for a short term: we will answer Thy call, and follow the apostles!" "What! were ye not wont to swear aforesaid that ye should suffer no decline? (Ibrahim 14:44)</i>
Clarity	<i>Then when the bearer of the good news came, He cast (the shirt) over his face, and he forthwith regained clear sight. He said: "Did I not say to you, 'I know from Allah that which ye know not?'" (Yusuf 12:96)</i>
Location	<i>"Our Lord!" (they say), "Let not our hearts deviate now after Thou hast guided us, but grant us mercy from Thine own Presence; for Thou art the Grantor of bounties without measure. (A-li'Imraan 3:8)</i>
Distance	<i>Then there came running, from the farthest part of the City, a man, saying, "O my people! Obey the apostles: (Yaa Siin 36:20)</i>

Table 2c: Kinesthetic (K) Submodalities

Submodality	Examples of Verses in the Holy Quran
Pressure	<i>Those whom Allah (in His plan) willeth to guide,- He openeth their breast to Islam; those whom He willeth to leave straying,- He maketh their breast close and constricted, as if they had to climb up to the skies: thus doth Allah (heap) the penalty on those who refuse to believe. (Al-An'aam 6:125)</i>
Location	<i>For, Believers are those who, when Allah is mentioned, feel a tremor in their hearts, and when they hear His signs rehearsed, find their faith strengthened, and put (all) their trust in their Lord; (Al-Anfaal 8:2)</i>
frequency	<i>They said: "By Allah. (never) wilt thou cease to remember Joseph until thou reach the last extremity of illness, or until thou die!" (Yusuf 12:85)</i>
Texture	<i>It is part of the Mercy of Allah that thou dost deal gently with them Wert thou severe or harsh-hearted, they would have broken away from about thee: (A-li'Imraan 3:159)</i>
Temperature	<i>When the anger of Moses was appeased, he took up the tablets: in the writing thereon was guidance and Mercy for such as fear their Lord. (Al-A'raaf 7:154)</i>
Intensity	<i>And he turned away from them, and said: "How great is my grief for Joseph!" And his eyes became white with sorrow, and he fell into silent melancholy. (Yusuf 12:84)</i>
Vibration	<i>And (with passion) did she desire him, and he would have desired her, but that he saw the evidence of his Lord: thus (did We order) that We might turn away from him (all) evil and shameful deeds: for he was one of Our servants, sincere and purified. (Yusuf 12:24)</i>
Shape	<i>If He were to ask you for all of them, and press you, ye would covetously withhold, and He would bring out all your ill-feeling. (Muhammad 47:37)</i>
Size	<i>Those who join together those things which Allah hath commanded to be joined, hold their Lord in awe, and fear the terrible reckoning; (Ar-Ra'd 13:21)</i>

In Surah Ar-Rahmaan, the verse, "Then which of the favours of your Lord will ye deny?" is repeated 31 times, and variations of submodalities are used in the verses. Excerpt of the Surah is presented below (submodalities are highlighted in bold):

*He created man from **sounding clay like unto pottery**, (Ar-Rahmaan 55:14)*

*And He created Jinns from **fire free of smoke**: (Ar-Rahmaan 55:15)*

*(He is) Lord of the **two Easts** and Lord of the **two Wests**: (Ar-Rahmaan 55:17)*

*He has let **free the two bodies** of flowing water, **meeting together**: (Ar-Rahmaan 55:19)*

*Between them is a Barrier which they **do not transgress**: (Ar-Rahmaan 55:21)*

*Out of them come **Pearls** and **Coral**: (Ar-Rahmaan 55:22)*

*And His are the Ships sailing **smoothly** through the seas, **lofty as mountains**: (Ar-Rahmaan 55:24)*

5. NLP Sensory Perceptual Strategy

Every person has his own Sensory Perceptual Strategy program that he uses when he communicates. These strategies are the primary, secondary and tertiary representational styles of the communicator. In NLP a strategy is a series and sequence of internal and external representations which consistently produces the same specific result. For example, a person can be a V-A-K, which means his strategy is Visual-Auditory-Kinesthetic. When you communicate with that person, you want to use the processor words that pertain to the V-A-K strategy. The same is true for all the other representational strategies, Horton (2006).

5.1 Strategies taken by Pharaoh (VAK)

Moses said: "O Pharaoh! I am an apostle from the Lord of the worlds,- One for whom it is right to say nothing but truth about Allah. Now have I come unto you (people), from your Lord, with a clear (Sign): So let the Children of Israel depart along with me." (Al-A'raaf 7:104 - 105)

*(Pharaoh) said: "If indeed thou hast come with a Sign, **show** it forth,- if thou tellest the truth." (Al-A'raaf 7:106) [Pharaoh → (V: show)]*

Then (Moses) threw his rod, and behold! it was a serpent, plain (for all to see)! And he drew out his hand, and behold! it was white to all beholders! (Al-A'raaf 7:107 - 108) [Moses responded with (V)]

Said the Chiefs of the people of Pharaoh: "This is indeed a sorcerer well- versed. "His plan is to get you out of your land: then what is it ye counsel?" They said: "Keep him and his brother in suspense (for a while); and send to the cities men to collect- And bring up to thee all (our) sorcerers well-versed." (Al-A'raaf 7:109 - 112) [Pharaoh listened to the Chiefs (A)]

They said: "O Moses! wilt thou throw (first), or shall we have the (first) throw?" Said Moses: "Throw ye (first)." So when they threw, they bewitched the eyes of the people, and struck terror into them: for they showed a great (feat of) magic. We put it into Moses's mind by inspiration: "Throw (now) thy rod": and behold! it swallows up straight away all the falsehoods which they fake! (Al-A'raaf 7:115 - 117)

Thus truth was confirmed, and all that they did was made of no effect. So the (great ones) were vanquished there and then, and were made to look small. But the sorcerers fell down prostrate in adoration. Saying: "We believe in the Lord of the Worlds,- "The Lord of Moses and Aaron." (Al-A'raaf 7:118 - 122)

Said Pharaoh: "Believe ye in Him before I give you permission? Surely this is a trick which ye have planned in the city to drive out its people: but soon shall ye know (the consequences). "Be sure I will cut off your hands and your feet on opposite sides, and I will cause you all to die on the cross." (Al-A'raaf 7:123 - 124)

They said: "For us, We are but sent back unto our Lord: "But thou dost wreak thy vengeance on us simply because we believed in the Signs of our Lord when they reached us! Our Lord! pour out on us patience and constancy, and take our souls unto thee as Muslims (who bow to thy will)! (Al-A'raaf 7:125 - 126)

We took the Children of Israel across the sea: Pharaoh and his hosts followed them in insolence and spite. At length, when overwhelmed with the flood, he said: "I believe that there is no god except Him Whom the Children of Israel believe in: I am of those who submit (to Allah in Islam)." (Yunus 10:90) [Pharaoh (K: I believe)]

(It was said to him): "Ah now!- But a little while before, wast thou in rebellion!- and thou didst mischief (and violence)! "This day shall We save thee in the body, that thou mayest be a sign to those who come after thee! but verily, many among mankind are heedless of Our Signs!" (Yunus 10:91 - 92)

And Pharaoh proclaimed among his people, saying: "O my people! Does not the dominion of Egypt belong to me, (witness) these streams flowing underneath my (palace)? What! see ye not then? "Am I not better than this (Moses), who is a contemptible wretch and can scarcely express himself clearly? "Then why are not gold bracelets bestowed on him, or (why) come (not) with him angels accompanying him in procession?" Thus did he make fools of his people, and they obeyed him: truly were they a people rebellious (against Allah). (Az-Zukhruf 43:51 - 54)

Pharaoh representational system is dominated by Visual, followed by Auditory. One verse on Kinesthetic associated to Pharaoh when he was about to die from drowning.

5.2 Strategies by Satan (AVK)

"O Adam! dwell thou and thy wife in the Garden, and enjoy (its good things) as ye wish: but approach not this tree, or ye run into harm and transgression."

Then began Satan to whisper suggestions to them, bringing openly before their minds all their shame that was hidden from them (before): he said: "Your Lord only forbade you this tree, lest ye should become angels or such beings as live for ever." (Al-A'raaf 7:20) [Satan → (A: whisper) (V: become angels, live for ever)]

And he swore to them both, that he was their sincere adviser. (Al-A'raaf 7:21) [Satan → (K: he swore, sincere adviser)]

So by deceit he brought about their fall: when they tasted of the tree, their shame became manifest to them, and they began to sew together the leaves of the garden over their bodies. And their Lord called unto them: "Did I not forbid you that tree, and tell you that Satan was an avowed enemy unto you?" (Al-A'raaf 7:22)

They said: "Our Lord! We have wronged our own souls: If thou forgive us not and bestow not upon us Thy Mercy, we shall certainly be lost." (Al-A'raaf 7:23)

O ye Children of Adam! Let not Satan seduce you, in the same manner as He got your parents out of the Garden, stripping them of their raiment, to expose their shame: for he and his tribe watch you from a position where ye cannot see them: We made the evil ones friends (only) to those without faith. (Al-A'raaf 7:27)

(Iblis) said: "O my Lord! because Thou hast put me in the wrong, I will make (wrong) fair-seeming to them on the earth, and I will put them all in the wrong,- "Except Thy servants among them, sincere and purified (by Thy Grace)." ((Allah)) said: "This (way of My sincere servants) is indeed a way that leads straight to Me. "For over My servants no authority shalt thou have, except such as put themselves in the wrong and follow thee." (Al-Hijr 15:39 - 42)

Satan makes them promises, and creates in them false desires; but satan's promises are nothing but deception. (An-Nisaa' 4:120)

Likewise did We make for every Messenger an enemy,- evil ones among men and jinns, inspiring each other with flowery discourses by way of deception. If thy Lord had so planned, they would not have done it: so leave them and their inventions alone. (Al-An'aam 6:112)

If anyone withdraws himself from remembrance of ((Allah)) Most Gracious, We appoint for him an evil one, to be an intimate companion to him. (Az-Zukhruf 43:36)

5. Conclusion

The modalities or representational systems (rep systems) in NLP are Visual, Auditory and Kinesthetic (referred to as VAK), and they are the primary ways to represent, code, store and give meaning or language (linguistic) to experiences. The verses in the Holy Quran describe the representational systems as ways to give thanks to Allah, and in order for us to learn and seek the right Path. The act of hearing, seeing and feeling in the heart will be enquired on the Day of Reckoning and they would testify against us.

*It is He Who brought you forth from the wombs of your mothers when ye knew nothing; and He gave you **hearing** and **sight** and intelligence and **affections**: that ye may give thanks (to Allah). (Al-Nahl 16:78).*

*And pursue not that of which thou hast no knowledge; for every act of **hearing**, or of **seeing** or of (feeling in) the **heart** will be enquired into (on the Day of Reckoning). (Al-Israa' 17:36).*

It is extremely critical for men to use their preferred representational systems wisely because the way they organize their thoughts and experiences and construct their internal maps of reality to seek the right Path will decide their fate in the Hereafter.

*Many are the Jinns and men we have made for Hell: They have **hearts** wherewith they understand not, eyes wherewith they **see** not, and ears wherewith they **hear** not. They are like cattle,- nay more misguided: for they are heedless (of warning). (Al-A'raaf 7:179).*

Submodalities in NLP are fine distinctions or the subsets of the representational systems and they are used to recode experiences for useful changes. Changing a submodality can give us control over our internal experience. A Kinesthetic submodality, for example, involves the description of the feeling in our body:

*For, Believers are those who, when Allah is mentioned, **feel a tremor in their hearts**, and when they hear His signs rehearsed, find their faith strengthened, and put (all) their trust in their Lord; (Al-Anfaal 8:2)*

Every person has his own Sensory Perceptual Strategy program that he uses when he communicates. For example, a person can be a V-A-K, which means his strategy is Visual-Auditory-Kinesthetic. In the following Holy Quran verses, Jacob portrays his sensory perceptual strategy program as Kinesthetic-Visual-Auditory.

They said: "O our father! why dost thou not trust us with Joseph, - seeing we are indeed his sincere well-wishers? (Yusuf 12:11)

"Send him with us tomorrow to enjoy himself and play, and we shall take every care of him." (Yusuf 12:12)

*(Jacob) said: "Really it **saddens** me that ye should take him away: I **fear** lest the **wolf should devour him** while ye attend not to him." (Yusuf 12:13) [Kinesthetic (it saddens me, I fear) – Visual (mental picture of the wolf devour him) – Auditory (communication with his sons)]*

NLP gives us the ability to structure our neurological and linguistic systems to achieve desired results. Utilizing NLP skills, we can bring out the best in us from the guidance given in the Holy Quran.

Allah has revealed (from time to time) the most beautiful Message in the form of a Book, consistent with itself, (yet) repeating (its teaching in various aspects): the skins of those who fear their Lord tremble thereat; then their skins and their hearts do soften to the celebration of Allah's praises. Such is the guidance of Allah. He guides therewith whom He pleases, but such as Allah leaves to stray, can have none to guide. (Az-Zumar 39:23)

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